generals, that is the ones who have several camps under their command, have at least one wife in each camp. C 622

Two or three days after delivery, mother and child wash, the new mother resting for only that length of time. C M 846

The father acknowledges his child and takes it into his arms with the following words: "This is my child." In some tribes it is customary for the husband to take to his bed when his wife is in labor, as an act of acknowledgement; and among the Chiriguanos the man takes his place beside his wife and for three days is cared for as if he had... given birth to a child! Then he gets up, but does not make any trips or work until seven days have elapsed, after which period the wife also gets up and washes. While the couple is in labor they eat nothing but water and a pap made with corn and bean broth; they abstain from eating meat.

It is quite common for a man to have two or more sisters simultaneously as wives. I can also give assurance that every now and then a father will not disdain even his own daughter. If no one will acknowledge a child as his own the mother may kill it. M 595 [588] [847]

The Indians are very skilled midwives: the white settlers themselves use their services. It is said that they are extraordinarily expert in taking advantage of the precise moment of crisis, holding the patient in a more or less straight position, apparently even shaking her, but without doing her harm. To this activity they add words to which the Indians attribute [185] virtue and to which the whites, who do not understand them, ascribe even more. So is it always! M 844

Let it not be thought, however, that in the matter of love-making they limit their efforts to a more or less expressive pantomime. The fact is that they have words and expressions and a language which lend themselves admirably to amorous declarations and which they use. The harmoniousness of the Guaraní language is well known to all, it might even be said that it is too much so when used by the men and by the Chiriguanos, whose mother tongue it also is. But even the Matacos, the rude, unpolished Matacos who seem to be the last on the anthropological scale of all these South American Indians, have their harmonious expressions and the well-bred ideas which correspond to them. C M● 832●

I remember an occasion on board ship when there was among us a good looking Indian woman who was quiet, impassive and even M 832

downcast and dejected. Faustino whispered to me: "Say a-aiss to her, with feeling." I said softly into her ear: "a-aiss," and the Indian beauty in spite of herself broke into an imperceptible smile for I had said to her: "You are very pretty!!" On another occasion I had gone to an encampment to witness the treatment given to an invalid by the Indian doctors; there was there also a young girl, the prettiest Indian girl I have as yet seen. 832

A lieutenant joined us and said to me out loud "What a good looking girl!" "Yes indeed" I replied. And the girl, back there in the shadows said: "Teniente toj tzi-la-taj" which means "the lieutenant is very handsome" -- but she said it in such a charming way, half ingenuous and half malicious, hiding her face behind the back of another person who was there and flashing at the same time such a meaningful glance that I really envied the handsome lieutenant.

Following is a transcription of a conversation between two young people: 521

He: "Who can that pretty one be whom I am liking so much?"
She: "Who can that good-looking one be whom I am loving so much?" (This is a sort of endearing refrain which they apparently use a great deal) -- Then, coming close to each other:
He: "Every time I see you I feel a desire to carry you off -- who knows but that some day you will lie in my arms."
She: Who knows -- as we walk we make progress."
He: "If you love me let me caress you."
She: "You must not do so even if you love me, for you belong to another."
He: "There is no one who can reproach me. I am single, and if I were not single I would not speak to you like this -- Goodbye! I am leaving tomorrow; I shall be absent for two years..."
She: "Oh...I am so sorry! I shall miss you if you leave..."
He: "Don't marry anyone else while I am away...I shall bring you a necklace, a kerchief to cover yourself, needles and thread... Goodbye!" [186]
She: "Goodbye...come back soon."

I refrain from transcribing the Mataco version for fear of boring the reader. But tell me if in this dialogue which I have here set down the same feelings and expressions cannot be found which are common with us.

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

that all movement is impossible except to stamp, the spiral begins to unfold itself, first very slowly, then more and more quickly. The dancers are sometimes many. The circle divides into two files which develop simultaneously on both sides of the enclosure.

5. The young men form a file from the center of the dance enclosure to the outer border. Each dancer puts his hand on the shoulder of one neighbor and his other hand on the hip of his other neighbor. The file starts slowly to move; the man in the center whirls himself in a circle and the others follow the movement. The movement is faster toward the outer ends of the file and is accompanied by songs. Sometimes the singing stops but the movement goes on, then the singing starts again.

From time to time the dance is interrupted by a young man following a girl. After they have been running through the dancing place of the village they ordinarily sleep together and on the following day appear with their faces painted red.

According to my informant the dancing songs have no meaning, being mere rhythmic utterances.

XIX. Mourning Rites

A man is buried in the bush in a grave about six feet deep immediately after dying. The dead are buried reclining on their right sides with their faces toward their fields. If they were placed in any other position they could not find the way to their houses and they would become lost. No food is given to the dead except a calabash half filled with water. The soul drinks this water to quench his thirst during his journey to the underworld. All the personal belongings of the deceased are burned and their souls come out to join the soul of their owner. His animals are not killed, but when they die their souls join that of their master.

Immediately after death all grown up members of the deceased, even very remote relatives, begin to weep, ac-

855 and carry on, his mother essayed to see whether dragging him off to some distance from the hut would help, but he struggled and rolled on the ground. Finally she controlled him and, without any short temperedness, and laughing all the time she set him down a few yards from the house where the child continued to cry but did not dare to return.

857 861 This same gentleness and absence of brutality can be observed among playing children. Thus, on numerous occasions I have been able to observe little children vying for possession of a small ball; they would push and charge into each other, but never maliciously or violently. Mataco education stresses sweetness and gentleness and a [157] violent man or one of evil character (witsax) [? Translator] inspires them with fear and disgust. From the tenderest age children learn to share their food. When I used to distribute candy the children would never fail to let the absent ones know so that they might have a part of what was being given.

Abortion and Infanticide

847 Abortion and infanticide used to be practiced by the Matacos on a large scale, as also among the other Chaco tribes. According to my informants, a woman has an abortion when she is pregnant and not married; when she has been abandoned by her husband or, after a quarrel with him, for vengeance. Many women undergo abortions when they are [12] pregnant for the first time, in the hope that such action will make future deliveries easier.

It is very generally held that the Chaco Indian women use powerful drugs to cause abortion, but this is doubtless merely legendary. The aids of which they make use are purely mechanical. During the fifth month after conception they get a friend to pound them on their abdomen until the blood begins to flow.

Marriage

832 In amorous relations the young girls appear to take more of the initiative than do the men. They easily become provocative and make

832 use of all kinds of tricks and small stratagems to inflame desire in the men. It is during the dances held at night, more than at any other time, that one can see the maneuverings of the girls. The young men show more circumspection and have recourse to a go-between when they wish to make their passion known. They will send the girl they love a messenger carrying a torch or lamp. If the girl is willing she has only to follow the emissary.

584 It is not uncommon for the parents to take upon themselves the arrangement of a marriage. Should the union later be an unhappy one and end in divorce, one or the other of the couple will find consolation in saying, "I didn't want to marry, my parents are responsible."

591 In general residence in matrilocal, that is to say, the husband goes to live in his wife's parents' house. Nevertheless, it can happen, especially if the woman is older than her husband, that the wife goes to live with the man's family. But patrilocal residence is a rare occurrence.

[851] After the birth of a child, the new couple may build a separate house, but always in the woman's village. The Mataco young men of the Pilcomayo region who have married girls from the Bermejo have all taken up residence in this latter place.

606 Matrilocal residence presents the husband with certain problems. I have heard young men complain of this custom. They said that their parents-in-law would take possession of the fruits of their labor and of the hunt. It is not uncommon for a man to divorce his [586] wife in order to escape from the [13] tyranny of her family. Furthermore, the woman's parents are always ready to turn against their son-in-law should their daughter have some cause for complaint. A family always has something to gain from the marriage of a daughter for it supplies the aid of a man in the prime of life.

595 Polygamy seems to have been, in most cases, the prerogative of the chiefs. In San Patricio there was a chief with three wives. The erstwhile chief of San Andrés had two wives by whom he had had five children.

684 In a case of adultery the husband does not take the matter up with his wife but rather works out his rage on her lover. He may kill him or oblige him to pay indemnity. I know of a case in which a Mataco took possession of the wagon of another man who was accused of having had intimate relations with his wife.

5: Fock E-5 (1962) 1963 SI7 Mataco SI7

584 make their appearance, and having studied the chosen cavalier join him in the
836 dance, holding him by the shoulder or around his body (Fig. 2). Either during or
[535] immediately after the dance the girl draws away her elected partner, taking him as a rule to the house of her parents.

302 The introduction to a pre-marital sexual relation can naturally take place in
832 some other manner. It often happens that a young man desiring a sweetheart paints a particular pattern on his face, a large red oval or circle containing small white spots on both cheeks. Everybody then knows that he is seeking a girl, and he is called *kyuhlhl*. The day after, perhaps even the same day, a girl will be seen painted with the same pattern. She is called *samuklasik*, because by her painting she indicates that she accepts him. This method also shows that it is the girl who
837 makes the choice. He makes himself available both at the nightly dance and by painting himself, and she is free to accept him or to refrain from so doing. I was
[558] assured many times that a young man so selected has no chance of excusing him-
548 self; he would lose face if he attempted to do so, and would call down upon him-
182 self the anger of the girl's family. A young man who is not chosen by a girl despite his wish can in the meantime console himself with one of the village prostitutes, who appear to have precisely this function, as extra-marital infidelity with a prostitute is regarded as valid unfaithfulness.

301 It has already been mentioned that young men and women seeking love can
832 often be recognized by the painting of their faces and by a general urge to adorn themselves. Also restricted to this period are a special broad armlet made of black and white beads, and—particularly for the girls—an ordinary white string of beads from which depend red woollen cords with bead tassels that hang down the neck (Fig. 1). Young men who seek or have just found a sweetheart, traditionally
533 evince great musicality, and are practically the only ones who play the Jew's harp
534 and a primitive musical bow. The music gives expression to longing and un-
304 requited love. Young couples have a special form of caress, pressing the cheek of their partners with the points of their nails. This leaves behind small wounds visible for a week or more, and is proof of great infatuation.

831 When a girl has found a sweetheart no secret is made of the fact; at all events all the young people in the village will be aware of the various short-lived unions that have begun. But when she brings her lover home at night to her parents' house they nevertheless evince a form of discretion. The parents pretend to be asleep whilst the young ones creep in; but the father, as though by chance, may cause the fire to blaze up so that he can see whom the girl has chosen. He then lies down to rest. It is often said of a young couple who in this way commence intimate relations that "they have begun to be married". This means that they have
583 commenced a kind of trial marriage the result of which is far from certain. The
836 girl has primarily chosen her sweetheart on the basis of an undefined mixture of
[581] sexual attraction and other propensities, whereas the girl's parents wish to limit
[582] the choice to those economically acceptable. Early the next morning the new

Ee 838 171 c Ce [113]

/224 cont./

According to Westermarck (2), homosexuality is very

2. Westermarck: Ursprung und Entwickelung der Moralbegriffe /Origin and Development of Ideas of Morality/. Vol. II. Leipzig, 1909.

widespread among the Indians of America. The conception that this is a disgrace is by no means as marked everywhere as it is among the Indians mentioned here.

Ce 839 171 c Ce 833 171 [839]

/225/ Among the Chané and Chiriguano I did not hear anything about onanism. Among the Choroti, on the other hand, it is said to be practiced by the men who are ignored by the women at a dance.

Perversions in the relationship between men and women, which were common in ancient Peru, do not seem to occur here. The primitive mammal position in coitus is said to be common among the Chaco tribes.

M 832 824

Mataco gave me a root which they used as an aphrodisiac.

Ea 825 773 839

The relationship between human beings and animals is so intimately intertwined in the legends of the Indians that one cannot always determine whether they mean the one or the other. The legends that describe love affairs between human beings and animals are not descriptions of bestiality, which seems to be unknown among these Indians.

Ea 834 171

The sense of modesty has developed very differently among these peoples. It seems to me to depend very much on the mode of dress. None of these Indian men or women of whom I have spoken here regards it as improper, insofar as they have not been completely corrupted or civilized, to expose the upper part of the body. The Chiriguano and Chané women are much more ashamed than the Choroti and Ashluslay when they expose the sexual parts. The latter were very reluctant to undress completely in order to be photographed. I did not even dare propose such a thing to the former.

Ee [126]